THE CONVERTED MANS NEW BIRTH.

Describing the direct way to goe to Heaven: wherein all men may clearely see whether they shall be saved or *damned.*

Shewing the principall care, and vehement *desire which every one ought to take in seeking* their salvation: with the spirituall battell betweene the Regenerate Man, and Sathan. (8)

Here is also laid open the true estate of the *regenerate Man, with the certainty of his* Salvation; with an excellent marke to know the child of God, which hath truely repented: and concluding with a right zealous, and godly Prayer out of the pure Fountaine of the holy Scripture.

Dedicated to all the Elect Children of God, which truely repent.

Newly published by *John Andrewes*, Preacher of Gods *Word: first seene, and allowed.*

Printed at *London* by *N.* and *J. Okes.* 1639.

10ths
1
2
3
4
5
6
academic
microforms limited
London and Wick UK
Web: www.academicmicroforms.com
50 MILLIMETRES
10 CENTIMETRES

THE CONVERTED MANS NEW BIRTH.

Deſcribing the direct way to goe to Heaven: wherein all men may clearely ſee whether they ſhall be ſaved or *damned.*

Shewing the principall care, and vehement *deſire which every one ought to take in ſeeking* their ſalvation: with the ſpirituall battell betweene the Regenerate Man, and Sathan.

Here is alſo laid open the true eſtate of the *regenerate Man, with the certainty of his* Salvation; with an excellent marke to know the child of God, which hath truely repented: and concluding with a right zealous, and godly Prayer out of the pure Fountaine of the holy *Scripture.*

Dedicated to all the Elect Children of God, which truely repent.

Newly publiſhed by *John Andrewes*, Preacher of Gods *Word: firſt ſeene, and allowed.*

Printed at *London* by *N.* and *J. Okes.* 1639.


LIBRARY

THE CONVERTED MANS New-birth; describing the direct way to goe to HEAVEN.

CHAP. I.

The first Chapter treateth of the principall care, zeale, and vehement desire, which every one ought to take in seeking their salvation.

THere is nothing in the World that we ought so to affect, and desire, as to seeke to have our soules saved in the Kingdome of Heaven; and if there be any thing in the Booke of God, from the Alpha of Genesis, vnto the Omega of the Revelation, that is able to draw a sinner vnto repentance, sure it is the remembrance of his salvation: and as the Lord of Hosts hath drawne his sword by forraigne Nations, shewing ẏ miseries that are like to insue vpon us, by reason of our sins, and security: Let

us now therefore with all expedition bestow our short and troublesome time in seeking our salvation, & with all humility returne unto ỹ Lord by all speedy repentance: for if we lose the life of our bodies, by defending the Gospell, in seeking our salvation, we may find it againe: but if we lose our soules for want thereof, it will be irrecoverable, and never recalled againe: Oh too too many now adaies in this declining age seeme to be very careleſſe of their owne salvation.

And although England never lived so long in peace and security, nor the Gospell never so generally preached amongst us, yet I feare, never did men make so little use of so good a blessing: Gods mercy is to be wondred at, that he hath spared us so long, it is his mercy, and nothing but his mercy, that we are not consumed: our sinnes are in the highest degrée that may be, so that they reioyce and take pleasure when they have done evill: wherefore I doubt not, but the iniquity of the whole world is come to maturity, which causeth our sinnes to cry lon-

der

der than the sinnes of Sodome, and ascend higher than the sinnes of Ninive. Exod. 16. 49. 50. Ionas, 1. 2.

Wherefore if all our Navy were ready, all our Ports fortified, all our Coasts garded, all our men strongly armed, and our land inbironed with a wall of Brasse, yet it is to be feared, that we have a Traitor within us, even our long continued and unrepented sinnes, that will draw Gods vengeance upon us, and cause him to whet his sword, and utterly confound us, except we repent. God would have spared Sodome, if there had beene but twenty, nay, but tenne Righteous therein: So, no doubt, it is for some good peoples sakes, that hold up their hands like Moses, and grieve for the sinnes and transgressions of our time, like Lot, that God hath spared us so long.

Againe, Gods Sword was once drawne against Ninive, against whom a fearefull doome was pronounced: Yet forty dayes and Ninive shall bee destroyed. The King and the Nobility, with all the Subiects present- Ionas. 3. 4.

ly fell to repentance: they fasted, they prayed, and incessantly with all humility humbled themselves in Sack-
Jonas 1.2. cloth, and Ashes: their sinnes cryed for vengeance, but their Repentance for mercy, their sinnes ascend unto Heaven, and clamour loud in the eares of Gods iustice for vengeance.

Their Repentance ascends higher, and cryes louder into the eares of Gods mercy, Good Lord have mercy, spare us, O spare us we beseech thee: whereby wee may see, that God regards not the clamour of sinne, so much as hee doth the cry of a true repentant sinner.

But England, O sinfull England, there was never any Nation in the World, that had such store of Heavenly Manna, as his Word, his Will, his Truth, his Gospell, which wee have received, infinite benefits, much knowledge of the Truth, so much Preaching of the Word, and so much glorious light of the Gospell: And yet it is a wonder, and a great wonder, that such a degenerate gene-

ration

ration as this, such a corrupt and sinfull Nation as wée, should so live in such a plentifull, blessed, and illuminated a time.

But our sinnes, our sinnes, our unrepented sinnes are more than can bée numbred by any Arithmetician, and greater than can be measured by a Geometrician; as our swearing, and forswearing, our prophaning the Lords Sabbath, our contempt of Gods Word: our Covetousnesse, our drunkennesse; our deceite; our whoredome, our pride, our unthankefulnesse, and our waxing worse, and worse, with many more which cry to Heaven for Gods vengeance against us.

Jer. 5. 7. Ier. 17. 21. Ier. 6. 14. Ier. 6. 13. Amos 6. 6 Esay 2. 10 11, 12. Ezek. 9, 5

Oh therefore, let us with all expedition seeke for our salvation by speedy Repentance: Let us not onely weepe, but poure forth our teares for our sinnes like David: Wrestle with God like Jacob: Cry like Esay, That our heads may be full of water, and our eyes a fountaine of teares, like Ieremiah; Let us be clad in Sackcloath like the Ninivites:

Psa. 6. 6. Gen. 32. 1 Esay 5. 84 Ier. 4. 10. Ionas 1.

Ge.17.18 Esa.38.14 2 Sam.10 Ioel 3.13 humbled vnto the ground like Abraham: mourne like a Dove with Ezechia: Roze out our griefe with Job: Powze out our soules with Hanna: Rent our hearts with the penMa.26.75 Luk.7.38 tent: Lament with Peter: Sozrow with Mary: And cry out with the Act. 16. 30. Jewes, Men and brethren what shall we doe to be saued? Foz there is nothing moze néedefull than the saluation of our soules.

The vehement desire of their saluation, caused the Patriarkes, Prophets, and the Saints of the old World to long foz, and desire that eternall, swéet, and most toyfull inheritance, the Kingdome of God: It Gen.12.4 caused Abraham to forsake his owne naturall Country, and his Fathers house, and to go he knew not whither: Exod.2.11 It caused Moses to forsake Egypt, and to refuse to be called the sonne of Pharaohs Daughter: It caused Toby, Job, Elias, and Paul, to wish to be dissolved, and to be with Christ.

It caused the careless Ninivites Math.3.4 Ionas 3.5 to beléeue Jonas Preaching: The desperate Souldiers to heare John

Ser-

sermon: the obstinate Israelites to heare Peters perswasion: The Eunuch to give eare to Philip: Cornelius the Captaine with a great multitude, to heare Peter, and the Macedonians to continue at Pauls Doctrine until mid-day. Acts.28 Act.18 73 Acts 10.5 Acts 10.7

When John the Baptist first preached, the Primative Church did most clearely shine, in so much that the Kingdome of Heaven suffered violence: That is, there was such forwardnesse & zeale in those that heard him preach, to procure their salvation in the kingdome of heaven, that they strove most earnestly to goe in: and this affection our Saviour requireth, when he saith, Strive to enter in at the straight gate. For the Lord is with you, while ye heare his voice. Luk.13.

The Prophet David lamented, that hee was so long kept from the ioyes of his Salvation, Woe is me (saith he) that I am constrayned to dwell with *Mesech*, and to have my habitation among the tents of *Kedar*. Againe, Like as the Hart desireth the water brooke, so longeth my soule after thee O God.

And

And againe, he saith, That he should utterly have fainted, but that he did rest in hope of a better Kingdome: **and beleeved verily in short time,** to see the joyes of his Salvation in the Land of the living.

And many other accounted their Country but a cursed vale of misery, their worldly glory but vanity, their dwellings but a prison, their pleasure but sorrow, mourning, and teares, & all their doings were to this end, that they might joy in their salvation in the Kingdome of Heaven.

CHAP. 2.

The second Chapter intreateth of the shortnesse and uncertainty of mans life, and how it may be a motive to induce us to returne unto the Lord by Repentance, because no man knows the time thereof, nor when God will call him.

ALL creatures wax old with this aged world, although Methusela lived 969 yeares, yet in our age, if we reach to 80, it is with sorrow, and labour; mans dayes are but a span, saith *David*, and all flesh is grasse, saith

Gen. 5. 27
Ps. 85. 46.
Ps. 9. 5, 6.

Prophet Esay: so that man is scarce entred into the world, but hee is admonished to remember to depart out of the same: for as all the world is mutable, so of all the things in the world man is most mutable: we are all but tenants at will, and know not how long we shall remaine in this earthly Tabernacle: and as our dayes are but short and evill, and many cut off suddenly, that they have scarce time to thinke on God, or once cry Lord helpe me: therefore we ought alwaies to live, that we may ever bee prepared for the Lord. Esay 40. 6 Eccle. 40. 10, 11. Gen. 7. 11. Esay 5. 5, 6

Let the memory of death bee ever the looking-glasse of our life: and seeing the young must depart from this World as well as the old, let us imagine that the Spring of our dayes is past, our Summer is spent, and that we are arrived at the Autumne, or fall of the leafe, so that in every moment we are in the waining; the date of our poore Pilgrimage almost expired, & the Lampe of our lives lieth twinkling upon the snuffe, our forces infeebled, and sences impaired, and on e- Psa. 96. 46

very

every side, our tottering and ruinous cottage of our faint flesh ready to fall.

It were now high time therefore
Psal 87.6 to leave our owne wayes, and with all expedition looke towards our Celestial home, lest we be like those which are tossed with many stormes, & cannot arive at their desired port, ride little way, but are much grieved.

So, those that passe many yeares in their unrepented sinnes, and purchase but small profit to salve their sicke soules, should have a long living in destruction, but a short life in conWis. 4. 89. version: besides that, where sinne reignes, there goes Gods curse also:
Esay 48. 22 There is no peace to the wicked.

But howsoever, whether in youth or in age, wee should leave our sins, and returne unto the Lord by repentance, we must know this, that it is not in our power.

No man can leave his sinnes when he would, nor Pope, or Potentate can pardon them, but God: neither is any man capable of grace necesPs. 49. 7, 8 sary to salvation, before God calls him,
Ioh. 6. 44 as our Saviour saith. No man can

come

come unto me, except my Father draw, him. The labourer received his peny as well that came in the last houre, as he that came in the first: and the Thiefe was saved that was on the Crosse: so that there is no time too late in this life to repent, if wee repent truely, whensoever it shall please God to call us, neither any time too earely, if we prepare our selves to leave our sinnes, and come unto him when he cals us: So that whether it be early or late, wee must alwaies prepare our selves, to forsake our selves in our sinnes, and come at his calling. Ma. 27. 38

Chap. III.

The third Chapter describeth a short, and Celestiall view of the place whereunto we are called.

We are not called unto any earthly Tabernacle, but to the Kingdome of Heaven, unto that blessed, & everlasting Kingdome, unto ỳ celestiall & Heavenly Jerusalem, the Kingdome of Glory, the seat of Majesty, the Paradise of pleasure; the glory of God, and life everlasting, which was the first of all Gods workes, and there- Ioh 7.37. Ma.25.14 2 Pet.2.11 Luke 24 Rev.21.11 Rev.22.1. Rev.2.7 Joh.17.3 Gen. 1.1.

therefore it is most ancient: whose felicity cannot bee imagined, neither
1 Cor 2.9 the blessings numbred, **so incomparable as cannot be equalled, and of such value as none can comprize it, so great as cannot be measured, and of such eternity as never can be ended.**

The very name of Heaven to all is lovely, because it is a Haven for
Dan 7.14 Math. 11. 28. Rev. 21.2 Mat. 6.10. Exod. 6.3 1 Pet. 7.9 Tit. 2.15. Luke 17. Ma. 22.24 Gal. 4.7 Rom. 8.17 2 Tim. 4.8 rest, a Citty for beauty, and a Kingdome for state; it is the harbour for the just, the peculiar people; the regenerate Christian; the children of light; the elect by Gods preordination, where all are Kings, and Heires with Christ; invested with glory; crowned with Majesty, cloathed with security, decked with delights, repleniſhed with pleasures, garniſhed with all graces, adorned with beauty, furniſhed with the best company, and flouriſhing with the flowers of all Nations: it is desired of all, hoped for of many, but onely enjoyed of the best.

And as Heaven is our chiefe good thing, so it is the end of all our Preaching, **the drift of all** our Hearing, **the fruite of all** our Beleeving; **the**
1 Cor. 1.2 Psal. 50.8 Rom. 10. 17.

effect

effect of all our knowledge, and the maine point of all our profession, that we may so live, & we may enioy this blessed and everlasting Kingdome. 1 Ioh. 5. 20.

Chap. 4.

The fourth Chapter intreateth of the spirituall battell in which no doubt every Regenerate man oftentimes fighteth against Sathan, before hee attaine eternall life.

Sathan is ever quiet with a sinner before he feareth he shall lose him; but then he seekes by all meanes that possible he can, to attempt, pervert, & utterly overthrow him. 1 Pet. 5. 8

Moses was quiet, untill he began to deliver the children of Israel: but then Korah could say, You take too much upon you. King David was quiet, when he kept his fathers sheepe; but after he fought for the Church of God, then Saul could rise against him. S. Paul was quiet so long as hee was with the Scribes and Pharises but afterwards hee had enemies enough: Sathan tempted and over came Num. 16. 3. 1 Sam. 16 11. 1 Sam. 17. 50. Acts 9. 1, 2

Gen.3. 6. Jud.16.17 1 Cor.10. 14. Math.4. **came the perfectest, as** Adam, **the strongest, as** Sampson, **and the wisest as** Solomon, Hee therefore that standeth, let him take heede least he fall. **Christ was no sooner Baptized,** and had fasted forty dayes, but Satan could tempt him.

Pet.5.8. **And so it is with every regenerate man, even when he is most weakest, then the Divel is strongest, and busiest against him,** Who daily laboureth to delude him with all manner of inticements: **First,** to delight in sinne: **Secondly,** to consent: **Thirdly,** to custome, and from custome to hardnesse of heart, and boasting, and from boasting to desperation, and from desperation to damnation, and thus by degrees, if sinne bee not resisted, the Divell will labour to bring the sinner unto destruction. **Wherefore wee must daily labour to prevent them by** divine Meditations, **divert them by** fervent Prayers, **and correct them by** sighes and speedy repentance. **It caused** St. Paul, to cry out to be delivered from the pricke of the flesh: **But the Lord answered him,** My grace is sufficient for

for thee, for my ſtrength is made perfect in thy weakeneſſe.

I hold theſe and ſuch like temptations, **to bee the battaile which every** Regenerate **man fighteth againſt Satan.** For, where were grace, if there were no Temptation? where were mortification, if no luſts to mortifie? And where were patience, if there were no affliction? if there were no motion to ſinne, where were the battell, the victory? and the Crowne wee ſhall obtaine, if we have no Adverſary to ſtrive withall? 1 Tim. 2. 9. Iam. 14. Rom. 8. 13 Pſ. 19. 72

Therefore the children of God ought to put on Gods Armour, and manfully fight againſt the devices of ſinne, Satan, and all his deteſtable crue before they can obtaine their ſpirituall inheritance in the Kingdome of Heaven: **Which weapon is able to overcome the Divell, and all the whole hoaſts of vices therein.** Eph. 6. 11 12, 13. &c.

Our Captaine and chiefe Generall in all our conflict, Is the mighty Lyon of the Tribe of Judah, the Prince of Peace, the Conquerour of Death, Hell, and Sinne: Yea, the Rev. 5. 5. Ephe. 2. 1. Heb. 2. 11 Heb. 20.

doe the same: David which knew that God loved him, intreateth to know it more, I know thou favourest me: yet
Psal. 35.3 still he cried, Say unto my Soule, Thou art my Salvation.

The Scripture hath many proofes
John 19. Of the certainty of our Salvation: And
25. 26,27 David would never pray for ỹ which could not be: neither would St. Peter charge us with a duty which could not possibly be performed: Make your Election sure, which must be done, by ỹ
Heb. 11. 5 true and proper Worke of Faith, that
Dan. 3. 17 giveth the true beleever a stedfast, and unmooveable assurance of the Love of God, that he may fully enjoy the comfort of his Salvation.

And whereas S. Paul saith, know
Cor. 13.5 yee not how Jesus Christ is in you except yee bee reprobates? Heere the Apostle giveth us to understand, that all which beleeve, have the spirit of discerning, to know certainly ỹ they do beleeve: and sheweth that, to proove a mans selfe whether he be in the faith which is to proove whether Christ be in him, because the faith of which he speaketh, is that lively faith, whereby

Christ

Christ dwelleth in our hearts. And consequently the true beleever knoweth, and is assured of his election and salvation, for Faith is ỳ faith of Gods elect: so many beleeved as were ordayned unto salvation: And I am perswaded, that neither death nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, shall be able to seperate me from the love of God. Therefore the Apostle was fully perswaded of his salvation: And againe, Henceforth is laid up for me the Crowne of righteousnesse: So ỳ Virgin Mary called Christ her Saviour: and the Theefe upon the Crosse said, Lord remember me: If you bee demanded how long you may bee assured of your salvation: you may answer, So long as you have truely repented, & continue in newnesse of life, your sure trust and confidence is, that God will never forsake them that put their trust in him: for Every one that beleeveth in him, shall not be ashamed.

Act. 13. 48
Rom 8. 38
1 Tim. 4. 8
Luk. 1. 47
Lu. 23. 45
Rom 9. 33

And this promise God hath made to all that beleeve in him: I will put my feare in their hearts, and they shall

Per. 32. 40

not depart from me: **And againe,** there is no condemnation to them that are in Christ Iesus: because (saith the Apostle)
Rom.8.1 they walke not after the flesh, but after the Spirit.

Lastly, the most excellent Faith sheweth not it selfe most Glorious, when wee have most sence or feeling, but rather when we feele or discerne ỳ
Iob.13.13 **contrary.** Iob, **when he apprehended nothing but** Gods **Wrath and displeasure, even then hee sheweth a most victorious faith,** Loe though he slay me, yet will I trust in him. **The like of** Ia-
Ge.31.34 cob, **in his tedious conflict, where hee**
Hose.12.4 **said,** I will not let thee goe, except thou blesse me: **and the Woman of** Canaan, **who though shee received severall repulses, and earnest denialls, yet continu-**
Heb.12.1 **ed her suite,** And is commended for her faith, by the Author & finisher of faith.

To conclude, we are not to build the assurance of our salvation upon our owne sence or feeling, but upon Gods **unchangeable and gracious promises made unto us in Iesus Christ.**

A right zealous and Godly Prayer, taken out of the pure Fountaine of holy Scripture, very necessary for all poore sinners.

MOst gracious, high, and most mercifull Sauiour, as thou art in promises true, in workes holy, in mercies Rich, and toward the penitent sinner most mercifull; haue mercy vpon mee, and moue me good Lord with thy feare, with sorrow of heart for my sinnes, with humility of minde, with a true Faith, and pure Conscience, that I may (by thy helpe) seriously enter into my selfe, descend into my owne Conscience, and make a true survey of my inward man; and withall helpe mee, O Lord, my life, to correct my present sinfulnesse, erect my further weaknesse, and direct my future frailty, that I never fall againe into sinne, lest I perish in my wickednesse: Behold, O sweet Iesu, thy creature sighes after thee, thou art my Creatour, O make mee new againe; behold, I thy workmanship cry unto thee; thou art

Esa. 57. 15
Psa. 143. 9
1 Tim. 4 10.
Psal. 86. 5
Esay. 63.
Psa. 130. 7
Eze. 8. 22
Psa. 2. 11
Ps. 51. 17
Psal. 23. 4
1 Pet. 1. 9
Rom. 3. 18
1 Cor. 13
Psa. 50. 5
Ioh. 5. 11
Ps. 94. 23
Wis. 16. 11
Psal. 42. 2
Gen. 1. 26
Psal. 38. 1

Joh. 14. 6 art my life; O quicken me againe
Psal. 7. 1 O Lord my God, my light, where
John. 1. 4 by I am directed; have mercy upon
Luke. 17. 9 mee; O defender of my life, my onely
Psal. 51. 1 strength, and my comfort in the day
Psa. 22. 19. of my trouble, consider my adversa-
Exo. 15. 2 ries, and deliver me from that foule
Psa. 55. 19 Dragon, that he may never devoure
Rev. 12. 3 me, who still seeketh to swallow me
1. Pet. 5. 8 up, and would cause my sins to make
a seperation betweene me and thee: O
therefore hold him fast, good Lord, that
Psa. 59. 2. he exercise not his power upon mee,
Rev. 20. 2 and cast me not off in my old age, now
I am gray headed, but bee thou my
Psa. 71. 18 stay, nowb my strength faile me; I
2 Sam. 22 beseech thee againe, again, with cries
groanes, & teares, to blot out my sins, &
Psa. 86. 11 that the rest of my life may bee holy:
1. Cor. 3 O let thy holy spirit confound me, and
10. thy word direct me, that I may begin
Ioh. 1. 11. to live in thy feare, proceed and con-
Psa. 20. 1 tinue in thy sanctification, grow daily in
thy grace, that I may end, and live
with thee in thy glory, and so
sweet Jesus say
Amen.

FINIS.

Joh.14.6 art my life; O quicken me againe
Psal.7.1 O Lord my God, my light, where-
John.1.4 by I am directed; have mercy upon
Luke.17.9 mee; O defender of my life, my onely
Psal.51.1 strength, and my comfort in the day
Isa.22.19. of my trouble, consider my adversa-
Exo.15.2 ries, and deliver me from that foule
Psa.55.19 Dragon, that he may never devoure
Rev.12.3 me, who still seeketh to swallow me
1.Pet.5.8 up, and would cause my sins to make
a seperation betweene me and thee; O
Psa.59.2. therefore hold him fast good Lord, y
Rev.20.2 he exercise not his devices upon mee,
and cast me not off in my old age, now
I am gray headed, but bee thou my
Psa.71.16 stay, now my strength faileth me; & I
2Sam.22 beseech thee againe, & again with cries
groanes, & teares, to blot out my sins, &
Psa.86.11 that the rest of my life may bee holy:
1.Cor.3 O let thy holy spirit conduct me, and
10. thy word direct me, that I may begin
Ioh.1.11. to live in thy feare, proceed and con-
Psa.2.1 tinue in thy favour, grow daily in
thy grace, that I may end, and live
with thee in thy glory, and so
sweet Jesus say
Amen.

FINIS.